

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI { G. A. LOMAS,
EDITOR.

SHAKERS, N. Y., JUNE, 1876. SHAKER VILLAGE N. H.

{ N. A. BRIGGS,
PUBLISHER. { No. 6.

OUR BROTHER'S KEEPER.

—O—
ELDER WILLIAM REYNOLDS.

EDITOR OF THE SHAKER: Through the kindness of Elder H. B. Bear, I was favored with the perusal of THE SHAKER containing your article on "THE RESPONSIBILITIES OF THE RICH." The entire number is a credit to both publisher and editor. Upon reading it, I was led to ask myself: What is to become of the poor, if the rich fail to use their superior abilities in their behalf? There certainly is something very wrong about the present workings of our civilization.

Riding, a few days since, with one of our moneyed men of Ohio, I was distressed at hearing him groan over the depreciation of various stocks in which he had interests. I opened upon him, by frankly telling him, that we questioned his right to use his fine abilities for such peculiarly selfish ends — to acquire wealth at the expense of his neighbor's rights. "You have money to loan," said I, "your neighbor is in need, and borrows of you at a high rate of interest, hoping, *positively expecting*, when crops are gathered, to have plenty, to return principal, interest, and a surplus. The season proves a failure to crops; taxes, interest and principal are all due; family expenses must be met; and to meet these, the homestead is sold, and you bid it in, thus absorbing the rights of your neighbor — they become *legally yours*. And thus you have become owner of many estates, and are a wealthy man. However *legal* all these transactions may be, are they right, when viewed by the light of the laws of God and human philanthropy? Because the superior organization of your brain has fitted you to outgeneral your neighbor's calculations, have you any right to deprive him *thus?* and must not a man be more than a common christian who can have other than hate for one, who, in his extremity, took such *legal, but ungodly advantage of him?*

"But you have the law to uphold you. And this law will punish the original owner as a thief, who dares take an armful of wood from what you own! Where shall we find justice in this?

"I say it is a settled question with me, that you have *no right* to use your noble abilities, in grasping thus for selfish purposes, and at others' expense. Frugal as are the Shakers, they with difficulty make their financial ends meet in these fearful times; and where some of our financiers have broken sacred laws, forbidding the contracting of debts, they are not able to pay the interest on those debts, and keep their families in the decent order which God's people should live; but "pinch, pinch, PINCH," seems to be the order of their day, until the producers seem unwilling to bear such oppressions from the oppressors."

Union Village, O.

BE NOBLE, YOUNG PEOPLE.

—O—
SARAH L. SAWYER.

In your walks in life, you will see many who may appear singular, or have some peculiarity of form; never appear to notice such defect, or let the parties know by looks or words, that you observe it; but treat such with kindness and politeness, especially the aged; treat *them* with respect, showing them, by kindly acts and helping hand, that they are appreciated. If we treat others with politeness, we may, with reason, expect to be treated with the same consideration in our declining years. And, indeed, we should never withhold a kindly word or act, that would brighten the life of any one; but deny that which would create unpleasantness and sorrow. By so doing we shall enjoy a happiness in the joy of others, that will be an agreeable compensation for all the pains we may take to make others happy. Let ours be ever, to *love*, and be *loved*.

Enfield, Conn.

LET YOUR LIGHT SHINE.

—O—
HENRY C. BLINN.

BEGIN to-day. No matter how feeble the light, let it shine as best it may. The world may need just that quality of light which you have. Illuminate your whole house with every faculty of the mind, and do some little good in the world before you die. It is foolish to squander time in the vain search for the best place, hoping to be approbated twice for every thing that you may do. Trim your lamp; it may be small; never mind, it is no less a lamp. It may give a flickering light. If used in its best capacity, you need have no fears. Should it stand in contrast with larger lights, it may be no less valuable. Too much light is, at times, an objectionable feature. Yours may be the best in many cases.

Jesus says of his disciples,—"Ye are the light of the world," and advises them to let their light shine. Shall his followers to day do less? It seems that there was an inclination to hide the light under a bushel, or rather to live selfishly. Is there such an inclination among any order of christians to day?

It was an injudicious course in that day, and is no less so in the present. Give to God the best that you have for the redemption of the world. You have no occasion to wait and watch for a favorable time. Golden opportunities are often ideal, than real. If you let your light shine, others may have reason to glorify God with you. Have you the spirit of kindness and gentleness? Sow broadcast as you go. Make those who know you best publish the "good news" and the aged will have reason to bless you, while all the youth and

children will venerate you as one of the Savours that should arise.

Be to the world a peacemaker, a child of God, and by no means hide the least talent in the earth, nor allow one faculty with which God has blessed you, to be consumed upon your own selfishness.

Canterbury, N. H.

LET WOMAN CHOOSE HER SPHERE.

—O—
RUTH WEBSTER.

It is plainly seen that our country is in a sad condition, financially and morally. It has been said, by those who should know, that our rulers are the cause of the difficulty. Why complain of our rulers? Are they not just the men you put there to administer the affairs of government? If they are the best men you can get, why not try the women, and see if they will make an improvement? True, they are not prepared, nor will they be until there is some prospect of their having the work to do. Then they will feel the need of a preparation.

All women will not be prepared to take a part in the affairs of government, any more than all men are. Neither will they be likely to fit themselves for such duties, until there is some prospect of their being called to perform them. Woman has an idea that there is some higher mission for her than to be ruled by man and minister to his gratification, so she must and will have a chance to work out this idea. There is no longer any use in reiterating the old story about woman's sphere, woman's duties, etc. Has she not a good right to know where her sphere is and what her duties are, as any man has to tell her? Her sphere is wherever she can do the *most* good. Her duties are to do whatever she can do *well*. Her *right* is to occupy the position in which she can best help her fellows.

There is a sphere of very different character, but it is not woman's sphere, nor do those who occupy it call themselves women — they are ladies. Their duties, if such they can be called, are to amuse those of the opposite sex, dress, go to the theater, go shopping and attend a lap-dog. These and their associates are those who cry out the loudest about woman's sphere.

There is another class who are alarmed lest there be some innovation. They say, "Don't remove the old landmarks." There is no innovation — things occur in the regular course of events. In the beginning, or at the time of the transgression, when man and woman listened to their inferior natures, represented by the serpent, it was said to woman that her "desires should be to her husband, and he should rule over her." Whether this was spoken as prophecy or penalty, is immaterial.

In either case, it has been fulfilled to the letter. She has consented to the condition, and at every marriage has promised "to obey." In some cases the obedience has been rendered grudgingly, in others given as unto the Lord, or as his requirements. The apostle Paul was very explicit in his teachings on this subject. He said he suffered not a woman to teach or to usurp authority over the man, but she was to be in silence, and if she would know any thing, let her ask her husband at home. Here he seems to take it for granted that the young women had taken his advice and got married. Yet he taught that there was a superior condition to this; that the unmarried woman, or virgin, cared for the things of the Lord, that she might be pure in body and spirit; but the married woman cared for the things of the world, that she might please her husband. This might have been right in that day, yet the same apostle also said, that "the time was short, and it remained where those who had wives should be as though they had none;" thus showing clearly that the condition of things then should not always exist. In fact, there was an intimation of the same in the beginning, when it was said the seed of the woman should bruise the serpent's head. In olden times slaves were to be released at stated times, as well as debtors. Is there no release for woman? Is she alone to be held in perpetual bondage? Not so! Woman is to be redeemed. As by woman came sin, so by woman shall she be redeemed. There shall yet be a grand jubilee. Then, indeed, "shall the virgins go forth in the dances of them that make merry." Purity and innocence shall envelop her as a garment, and the graces of the spirit shall be beautiful to behold.

Then shall the curse be removed. Then shall she be free, a subject of the new creation, having no carnal desires, no unhallowed thoughts nor feelings. Nor has she to go to the spirit world to realize these conditions, for it is to be on earth that God's will is to be done, as in Heaven. Here is where the "new heaven and the new earth, wherein shall dwell righteousness," is to be. The old earth and heavens are fast passing away; all things are in a transitory state, hence the commotion.

In the new earth there is to be a natural order and a spiritual order, corresponding to sowing and reaping, or, as it is said, "first that which is natural, then that which is spiritual." There is something for each one to do. Let us see that our own influence is on the side of right, and that we are not too critical as to the modes or instruments used by others; in short, not be like those disciples who said to the Master, "We saw some casting out devils in Thy name, and forbid them, because they followed not us." They were reproved by Jesus.

Things may get a trifle mixed up, but every thing will come out right eventually, for the spirit world is engaged to help on the work, and there is wisdom and love to complete the same. As to the form of government that shall be in the natural order, we are inclined to think it will be *Communism*, and that there will be perfect equality of the sexes; and, even in this, harmony will prevail.

Union Village, O.

A PIECE of ice applied to a mosquito bite will remove the pain.

INDEPENDENCE IN SOME THINGS.

—O—
E. A. SEDGWICK.

In this centennial year, let the people declare *Freedom* and *Independence* from *Sin*.

Let us have a *peace jubilee*, and permit the *spirit of truth* to govern the United States, and may it continue as long as time shall last.

Resolved, That we look to *Jesus Christ*, as our law giver; that we obey his *laws*, and follow his example; that land, air and water, shall be free to use.

It is selfish for individuals to hold land. Selfishness leads to envy, and envy leads to lust. We know that lust is the cause of sin, and sin is the cause of sorrow. "The wages of sin is death." We can live free from sin and sorrow, if we take up crosses against animal passions.

Selfishness makes us think evil, and do evil, "Charity thinketh no evil, but endureth all things."

If you suffer wrong, resent it not, but endure it; use kind words. "Kind words can never die."

They are treasures of the living truth, found only in Heaven; and if we do the will of Christ, we have Heaven on earth, and the *Lord's Prayer* fulfilled, as it was in Christ—he practiced all he preached.

It is written "the Kingdom of Heaven is within you," it cometh not by observation, but by works; theory is not salvation, but example is.

Hancock, Mass.

TRUTH VERSUS SPECULATION.

—O—
WM. H. BURSELL.

DIVINE principles are impressed upon the entire universe of God. The human mind perceives no end to the facts that lie before it in the fields of investigation. These principles, however, are not self-evident, and the facts that may be gathered are to be acquired only by labor. But this labor is irksome to many even who take unwonted delight in the possession of truth. They are impatient to arrive at the end, not being aware that the discipline to be acquired all along the course is as valuable as the reward which lies at its termination. They make accurate calculations to satisfy themselves that the day of glory is very near for them, when this tedious process of things shall terminate, no matter how many other hopes may be ruined in the final winding up.

It is this impatience, in great measure, at least, that originates so many speculations which are made to take the place of actual truth. This has been so in all the fields of science, not excepting the very latest. The world owes much to those who apply themselves to the discovery of truths, in whatever fields they lie; these enlighten and edify, but theories unsustained by facts do neither. The investigator of the truths of external nature perceives various facts or phenomena; he wishes to classify them and declare the causes of each; hence arise theories. Other phenomena appear in the course of his investigations that will not fit into the frame already made, and lo! another theory to accommodate the newly-found facts. Hence arise parties in science attached to one or the other theory, according to the apparent strength which the facts give to each. These bear some resemblance to religious and political parties; but, thanks to the harmonizing influences of genuine science, they display not toward each other the rancor and bitterness which the latter have for ages evinced.

All truth is from a divine source, hence religious—that is, tending to develop and refine those who are devoted to it, and raise them by successive steps to the source of all truth. Among the devotees of natural science are some notably skeptical with respect to man's immortality and the idea of a Supreme Being. It may be thought that their devotion to the laboratory, to spectrum analysis, the telescope, the microscope and the various other means of ascertaining physical truths, is the cause of this skepticism. Some, doubtless, would liken them to Bunyan's man with the muck-rake. But all physicists are not such, and these are likely to be found more intent upon theorizing—finding secondary causes—than tracing truths already discovered to their author. After all, they may not be so far away from the divine courts. It is something to have found a potency in nature, the producer of all the forms of varied life. This potency, they may yet learn, is sufficient to confer immortality upon man, as well as to fashion worlds and fill them with their abundant wealth.

Speculations, however, are confined to no one class. They have been far more abundant with the moralizer and the religious devotee than with the scientific class. And, what is worse, these have put their unproved theories in the place of discovered truth, and demanded, not the assent of the understanding, but the slavish obedience of the subjected will to the greatest absurdities that it was possible for human ignorance to invent. But, when reason began to assert its rights, then came the clash and the conflict, between superstition and bigotry, on the one hand, and the soul made conscious that mere chaff had been offered instead of the essential bread, on the other. So will it always be, whenever mere speculation is allowed to usurp the place of truth. Theories may aid the investigator if kept in a subordinate place until facts prove their truth, when they become an essential part of science. It is natural for the human mind to ask what is the cause of this or that phenomenon. Ignorance jumps to a conclusion, and obstinacy insists that this and no other must be admitted. If the two are strong enough, then they occupy the throne for long and wearisome ages. Truth is eternal, and demands candor, patience and never-ceasing activity in all her votaries; and these cannot fail to be abundantly rewarded in the end.

Facts are not principles. In the physical sciences, the frequent recurrence of certain facts or phenomena has been supposed, sometimes, to prove a general principle; but the failure of these to appear, after a while, has shown that the supposition was erroneous. Notwithstanding a certain degree of uniformity in nature, yet variety is much more noticeable. This is especially so in human experiences. We may all learn something from each other's individual experience, yet hardly any thing can be more absurd than the idea that the experience of any one person will answer, in all respects, for every other, either to imitate or avoid. As well suppose that the clothes of one man will fit every other.

Where principles are involved, experiences

are valuable, but the facts of each individual's experience are as varied as the leaves of the forest. Physicians know that the medicine which is adapted to a specific case is not alike operative in all persons. Our daily food acts differently upon different constitutions. Yet, there are those who have their pet theories with respect to diet, which they suppose to be applicable to all persons; or, if not adapted to all, it is because of a violation of nature's laws on the part of some. Such need to learn that nature vindicates herself by all needful uniformity amid variety. Years ago, the eloquence and zeal of Dr. Graham made a powerful impression upon the public mind in favor of an exclusively vegetable diet. Many accepted his views and put his theory into practice, until experience taught them its futility in their own case. Yet, it is not denied that some have been and still are benefited by his teachings.

The lesson to be learned from this is, that theories and principles do not always coincide; that particular experiences are not adapted to all cases, and the more acquainted we become with God's plans and purposes, the less positive we shall be in maintaining our darling theories, and the more ready to concede that others may be on the road to Heaven, though they do not follow exactly in our footsteps. "Truth is truth wherever found;" that alone will set us all free, and finally produce a harmony that mere speculation, with its attendant dogmatism and enforced conformity to mere creeds, has never yet effected and never will effect.

Sonyea, N. Y.

I GO TO BED.

When I have lost all faith in man,
Or failed to consummate some plan;
When women fair are cool, unkind,
And things accord not with my mind—
I do not rashly seize my pen,
And in a flurry there and then
Declare this gladsome world to be
One endless round of vanity—
Ah no, for this were mockery—
I go to bed.

When through my head there darts a pain,
And life seems an increasing bane;
When friends their patronage withhold,
And creditors become too bold—
I do not in seclusion mourn,
And curse the hour when I was born—
I go to bed.

When direful news comes o'er the sea,
Or Jones and Smith cannot agree,
When bank securities decline,
And spurious stuffs are sold for wine—
I do not with an awful sigh
Express a wish that I might die—
I go to bed.

When boys refuse to study Greek,
Write moral essays, practice, speak,
When girls of fourteen flirt and lace,
And like frivolities embrace—
I do not on high heaven call,
For one to write our country's fall—
I go to bed.

When some D. D. deserts his creed,
And quacks their many victims bleed;
When editors write sharp replies,
And moneyed men keep back supplies—
I do not then in prose and verse
Implore the gods mankind to curse—
I go to bed.

When couples marry in great haste,
And servants pilfer, fret and waste;
When general courts their terms prolong,
In short, when things get somewhat wrong—
I do not bite my lips and scowl,
And at the children snap and growl—
I go to bed.

I go to bed and soundly sleep,
While friendly angels vigils keep;
But if, however, I awake
Before my ailments me forsake,
I do not of my life complain,
But try the remedy again—
And back to bed.

Ye who have grief, (and who has not?)
Let past prescriptions be forgot,
My panaceas for old and young
Is given to the English tongue.
It hath to untold millions wrought
Sweetest relief, nor cost them aught.
And now if you like these would be,
From every pain and trouble free,
Light a small lamp, and come with me—
I go to bed.

Herald of Gospel Liberty.

MUSIC, NO. 6.

—o—

JAS. G. RUSSELL.

REGISTERS OF THE VOICE: In passing from the lowest to the highest tone the voice is capable of reaching, it assumes various shades, or qualities, musically termed registers. Their number, causes, and places of occurrence remain yet, as points somewhat debatable among musicians; hence, the futile attempt here at a definite description of such points, farther than is needful to make clear the subject designed to be brought out.

Upon the authority of Bassini, it may be asserted that the number of registers appertaining to the voice—including both sexes—is three, viz: chest, medium, and head. The tones of the chest register are produced by the vibrations of the vocal cords; bearing, therefore, a close resemblance to tones produced upon instruments of the "reed family." This register becomes the basis of tones in both sexes. Its compass in males (adults) is three octaves, reckoning from the note low C, though hardly, if ever, the case with one and the same voice. Those voices which base their lowest tone on low C, (see example No. 1), are seldom able to go higher than D, or E flat, though Bassini places the point as high as E. Such voices are termed Bass. Those which have their lowest tone (No. 2) on C—are capable, when fully developed, of reaching as high as C, or C sharp, and are termed Tenor. But in this lofty ascension, a change of register is effected. The vocal cords, losing in part their vibration by being thus shortened, become measurably stiff; the air, consequently, passes through a somewhat "fixed and immovable tube," giving to the tone a quality, characteristic of both reed and flute. Tones of this quality are said to be in the medium register, and generally begin upon B flat in second octave, where chest tones (pure) end, and extend upward to the limit above stated. Should tones be attempted higher than the prescribed limit, the vibrations of the vocal cords would cease entirely, and tones thus formed, would be purely upon the principle of the flute, and classed in the head register, which, in males, are considered falsetto tones, and, by some authorities, improper to use. Another class of male voices, termed Baritone, has its compass between Bass and Tenor. Its lowest tone is (No. 3) F, and carries the chest register to B flat, (in second octave.) Here it changes to medium register, and reaches its limit on G, or A flat. But in female voices, are recognized three registers distinct. There are also three classes of voices, viz: Contralto, Mezzo-Soprano, and Soprano. The Contralto voice has its

lowest tone on (No. 4) E flat, and carries its chest register to A. Here, it changes to medium, and continues to C sharp; again changes to head register, and reaches its limit on F (in fourth octave). The Soprano voice has its lowest tone on (No. 5) B flat, changes from chest to medium on F, again changes from medium to head, on C sharp, and reaches its limit on E. The Mezzo-Soprano voice has its lowest tone (No. 6) on G, changes from chest to medium, on G, changes to head, on C sharp, and reaches its limit on B flat.

Having given an outline of the various registers of the voice, in our next, will note the difficulties attending their execution, and the proper method for removal.

DEAR EDITOR:—After writing my sixth article, it occurred to me that an illustration by *staves* might be preferable, if space could be afforded; therefore, have written out the following illustrations. Figures in the article refer to corresponding ones in examples below.

ADD WORKS TO FAITH.

—o—

THIS from the *Golden Rule* is a good warning based on true doctrine, and there is need of both the warning and the doctrine. "Every Christian should beware of his faith, lest he grow to depend upon it overmuch and to deem it sufficient of itself to save him. For there is a faith which is of a deadly sort, and not of a lively, and it worketh death, and not life, to the soul that is drugged by it. This is the faith of those who do nothing, but have faith, and who trust to credulous exercises of their minds, and suppose that salvation will be theirs by reason of their assurance. But the Scriptures warn against this spurious faith, and make clear to all who study the sacred pages, that reliance on it is fatal to one's hope."

A LESSON FROM SMILES.

—o—

SAMUEL SMILES.

THE great highway of individual and collective advancement lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads in the footprints of honest and earnest effort.

But if you depend on others to advance your interest, you will wait till it is not worth advancing.

NOTES BY THE WAY.

No. 1.

—o—

H. C. BLINN.

It is the "Lord's day," and very appropriately is it designated after this manner. It is a lovely morning, and the season of worship moved in harmony with unseen influences. Active, earnest souls were with us, and through their spiritual ministrations we reached, as did Pilgrim, the Elysian fields, from whence we could see into the paradise of God. And while the worshippers sung sweetly, "Let us grasp the hands of the angels, as they spread their shining wings," a wave of inspiration passed gently over the assembly. It was the voice of peace, as it came from the hearts of many honest souls in thanksgiving and prayer. It was the voice of kindness and love, and it came to us in all the loveliness of a spirit baptism. It was the voice of the sharp sword, as it came to us in a swift testimony against the sins of the world. It was an hour of refreshing before the Lord, and such hours as we may well covet. But I must bid adieu to the meeting, and write you of my perusal of "THE SHAKER."

The close reading of the editorial in the April number, "Will we Sustain the Structure?" calls to remembrance the exhortation of the apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. x, 35. The advice is good. We would hold fast our confidence, inasmuch as truth is of the divine mind, and as that truth has led us from the sins of a worldly life, to turn from it — cast away our confidence — which has been the inspiration of holiness to us, would be to turn from God and from all that stimulates to goodness.

We have as strong an evidence as human beings can have, that the foundation of this Gospel work is the spirit of truth, which no deluge can wash away nor even overflow. To build upon that foundation demands of us material of corresponding quality. "Every man's work shall be made manifest." If he build with wood or stubble, he will evidently fail in the day when his work is tried by fire.

A hundred years have already passed since the advent of this Gospel testimony, which came to reap souls from the earth and engraft upon them the heavenly. Still, the foundation remains sure. Will the superstructure, with the advancement of light and understanding, still continue to develop in strength, in beauty and in glory?

No doubt needs be entertained that all who have been baptized into the elements of practical truth, can live in the sweet inspiration of faith. Already have they passed through the gates into the holy city, whose habitation is God.

But the harvesting of the earth, and the building on the foundation must never cease. Holding fast that which is already gained through the prayers, life-struggles and ministry of angels, should never be lost to us.

The pleasures of sin, to escape which our church left Babylon, should be banished forever from the house of God. Vacillating minds may plead inability to an eternal vigilance which is demanded, but as soon as the guard fails, willfully, carelessly or ignorantly, so soon is God's house left a prey to the lusts of the flesh and of the mind. The testimony of Ann Lee, so reverentially spoken of by the

Shakers, becomes weak and insipid, and ultimately fails to inspire the soul with that resurrection power which is imperatively demanded to raise from dead works.

Let us live, "SUSTAIN THE STRUCTURE," and exalt the Lord our God in our homes, by the work of our hands and through the Christian ministrations of our daily lives.

Canterbury, N. H.

KINDLY REMEMBERED.

—o—

A few days since we received from an aged, gospel mother — Anna Williams — some lines expressive of her feelings concerning our little messenger — THE SHAKER. We give them below. While we call to mind many Sisters at Mt. Lebanon, who are more than 70 years of age, we are particularly reminded of Sister Sarah Bates, almost 90; Anna Williams, 93, and Dolly Saxton, who, ere these lines are printed, will celebrate her more than hundredth year! Not long since Sister Abigail Munson did the same. It is very pleasant to know that these, and nearly all our aged, are especially attached to THE SHAKER.

LINES FROM ANNA WILLIAMS, AGED 93.
Go, little messenger, carry the word —
Proclaim the good news — the work of the Lord!
Go, comfort poor souls, as monthly they read,
How brightly and clearly, you Zion's cause plead.

To us who are aged, you come with good cheer;
By the young you are prized as a friend wise and dear;
To all, may you be, a bright, shining light,
An accepted guide to the true Christian life.

My love and my blessing shall go where you go,
To the rich and the poor, the high and the low;
My prayers shall go with you, o'er land and o'er sea,
As you carry the gospel of Mother Ann Lee.

Thank you, Mother Anna, and accompanied by the precious anxiety you are feeling, THE SHAKER will bless many souls; and while they read, may they realize the truth that "the prayers of the righteous avail very much" for their success. ★

GOD IS LOVE.

—o—

SIMON MARKEE.

Editor of the Shaker:

I HAVE been putting some of my thoughts on paper; can you use them? I am advanced in years — for this age, very old — and being desirous to do all the good I can before going hence, I solicit just space enough to say, how I think *God is love*.

God loves humanity continually. They that love God, keep his commands. God has so loved that he has ever sent a warning to humanity before he has sent judgment and tribulation, and those who have repented have escaped judgment. The greatest evidence of God's love has been manifested in revealing to human minds how they can be saved from their sins — saved from committing any more sin. All who follow Jesus' example are saved from their sins — sinning no more than did Jesus — and he was saved, all admit. By his example, not his blood, all people may realize the love of God, to their complete salvation; and in this way *only*, Jesus "will save his people from their sins." By following his example, they will be celibates; they will not fight; they can hold no private property — not a dollar's worth; they will be unworldly, and willing to die rather than forsake true principles. Thus did Jesus. He died for us in defense of principles; he lived for us, "that we might live" as he did. Of such godly love let us be in possession, and do as Jesus did. This love and life are God's love, and the eternal pith of Christianity.

Hancock, Mass.

THE SHAKER AS A PREACHER.

—o—

"I LOOK upon THE SHAKER as the very best means of spreading our Gospel principles, and a more effective missionary than any and all other preaching combined. I hope all believers will feel a pleasant duty in circulating and sustaining it." — ELDER AMOS STEWART, *Mt. Lebanon, N. Y.*

"We hail the monthly entrance of our SHAKER as a season of large refreshment. The truths it preaches, though as old as eternal hills, are new as to-day. We often feel moved by the inspirations of those who preach through it, and derive an encouraging cheer from such, which, did the authors realize, would well pay them. All hail, THE SHAKER!" — ELDERESS E. FARR, *Union Village, O.*

"THE SHAKER comes to us in beautiful style. We are pleased with its onward, progressive and determined missionary spirit. May it 'go into all the world.' " — ELDER W. H. WETHERBEE, *Shirley, Mass.*

"Can any feel other than that THE SHAKER ought to be blest with the largest success? And instead of considering it a transient meteor, ought it not to be considered a permanent luminary — one of growth — like a good Shaker, to grow better with every added year? Let us 'sustain the structure' and THE SHAKER by all means." — ELDER H. C. BLINN.

"THE SHAKER is a lively preacher to me. I think its sermons grow better with every additional number." — SHUBAEL PRENTISS, *Shakers, N. Y.*

THE LEAVEN WORKING.

—o—

(New Jerusalem Messenger.)

This is the great use of all associated action of every kind. The greatest personal use is not the help we get in accomplishing any particular object, though that may be very large. The most valuable good we get is the reflex action upon ourselves, in correcting idiosyncrasies, rubbing off sharp corners, and straightening out crooked lines by contact with others. Society is a gyre in which we are carried round and round and prepared to act in harmony with others. It is very easy for most people to be amiable when no one opposes them, and they come into no unpleasant contacts. The test of good feeling is to have our own plans opposed, and to work with others pleasantly in accomplishing a common end, in their ways rather than our own. When we can do that, we probably get more good from our work than we should if we had our own way. Of course, one plan, considered in itself, is better than another, but the best plan is the one in which the greatest number can be united in common work. When the people begin to work together in a right spirit, they will soon discover a better way, if there is one, and be willing to accept it. We believe in associated work; and when a man or woman cannot work with others, it will generally be found that they are so crooked that no one can touch them except upon some points in which they come into collision, and they cannot approach others without hurting them, or they are so full of the love of self, and so arrogant, that they think every one must conform to them. We must work together, and the less we are disposed to do it, the more necessity there is for it.

BE LIBERAL. — Condemn no man for not thinking as you think. Let every one enjoy the free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all. ★

FRIENDSHIP.

—o—

In social joys what purer gem
Doth glitter on life's diadem
Than Friendship?
It hath potent charm to win
The drooping heart from grief or sin;
Then guard it well from all alloy—
Keep safely: 'tis no tinsel toy—
This Friendship.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE COMMUNITY PRINCIPLE.

—o—

ONE of the most remarkable peculiarities noticeable in that pattern of all Christian churches—the Pentecostal Community, original, crude, but beautiful in its principles—is the clause in its constitution requiring the renunciation of all selfish, individual property, for the purposes of faring and sharing alike in all temporal and spiritual economy. No exemption was made to age, sex, nor otherwise. The whilom millionaire, and the previous mendicant, met on a superior level; the captain and the corporal and less, called each other brothers. From that time to the present day, whenever any extraordinary pouring out of God's spirit occurs, in times of refreshing revivals of true religion, this peculiarity is ever prominent. And its absence has ever been as truly significant of a falling away from God's protection. When individuals unbridle their selfishness, and give free rein to an assumed superiority which circumstances have permitted, then appears an indifference to the purest philanthropy, the wringing of sweat from others' brows, and a general race by such to the very devil!

The revivals which have recently moved the masses, in our own and other countries, have beautifully evidenced the congregation, and assimilation of the aristocracy of the rich and the mendicancy of the poor; and when we think how very extreme these castes have been, we cheerfully note it as remarkable, as any similar feature at any previous era.

Regardless of the wisdom or unwisdom, that may characterize the uses of the millions of money which have been so freely given for the needy, we must express pleasure at the activity of the good spirit, that reduces the mountains of human selfishness, only to elevate the valleys of human poverty; and impartation has been very active wherever Moody, Sankey and others have been successful.

We can easily and correctly predict, that by the cessation of this revival spirit, there will be as forcible return of the same aristocratic desire for superior distinction, unfeeling for the poor, and a grasping after, and defrauding the rights of others. A continual growth of the good spirit, manifested in genuine revivals, would eventually cause the rich to throw their entire wealth

into a treasury; and to invite the poor to throw their entire poverty into the same trusted inclosure! Would not this peculiarly resemble apostolic times? Would not this be, simply the practical religion of Jesus Christ? What became of the spirit of caste, the rich and poor in his church? How can any church, or members thereof, claim relation to Christ's church, while making and living these class distinctions? Christianity is as earnestly opposed to poverty as to exceeding wealth; but her condemnation must visit the accumulation of riches, in excess. And still there are found many cases, where the rich are fully as willing to lay down their wealth for Christianity, as are the poor to relinquish their poverty for the same cause! Christianity is a very losing business; for by it, entire self is lost sight of, and the prosecution of the right and true of humanity practically engaged in.

There are many thousands who are wonder-struck at the protestations we make of our celibate practice with all which the word celibate can imply; and who almost, or quite doubt the possibility of our asserted rectitude in it, thinking the denial positively unendurable. Yet these scarcely give a thought to the embarrassing denials to selfishness, occasioned by our vows to commune life. Ambitions, talents, business capacities, with anxieties for selfish wealth and superiority to our surroundings, are not quietly put to sleep, nor immediately forgotten by the entrance of individuals into communal life. Many find the "great possessions" their greatest barrier in being Shakers. Nor are they capable of the necessary self denials, excepting by the providence of God, aided by the most resolute wills of their own. Without quite deep religious devotions to this principle of communal life, any thing but community of interests is the consequence.

Nor are we exceptions to this general rule of non-security, when our religious fervor wanes to indifferent consciences. The cooling, cold, or dying of the pentecostal spirit among us, proves our neglect, indifference and death to the common welfare, to which we have given the most solemn vows of consecration. A continual effort at the maintenance of the communal clause is demanded, by those who have their all intrusted to one of their number; well knowing that we as easily drift from our gospel intent, into the formation of upper and lower classes, —rings—with all their appurtenances, unless the religious sentiment is kept wide awake. We have never claimed, nor do so now, that our communal, business interests are perfectly established nor positively safe. Without an extensive tenderness of conscience on the part of Trustees, we could never feel the safety we have felt, desire to feel now, and hope to feel with increasing security time evermore. Apparently, the worldly mind sees in our trusteeships, a scarcely equaled opportunity for selfish considerations; but truly considered, they are, in duty, the servants of the people who trust them, and not a penny richer, nor more able selfishly to please

themselves than the least of their brethren, excepting by the violation of sacred promises and principles seldom avowed by one individual to others. Upon the maintenance of trusts so sacredly imparted and accepted, rests the permanence of communistic institutions, as really as upon purity of intention, and extreme honesty of life in any other phase of our communal career. ☆

SACREDNESS OF CONFIDENCE.

—o—

IN Russia, many years ago, two men, engaged in an angry conflict, only desisted when one drew a dirk and killed the other. The murderer ran, knife in hand, into the presence of a priest, to confess his terrible crime. While delivering himself in confession, the lawful officials entered the dwelling of the priest, in pursuit of the murderer. Hearing them coming, the wicked man, dropping the blood-stained dirk, leaped from a back window and escaped. The officials demanded of the confessor the name and confession of the criminal. The priest kindly and candidly repeated to them his vows to maintain the sacredness of secrecy; but, still urged, he positively refused. Placed under arrest, he was tried by the presiding magistrate for *particeps criminis*, or preventing the arrest of the culprit, by refusing his name and confession. Still refusing to divulge one word, he was sentenced to banishment for life in the cold and barren wastes of Siberia, or to remain there until willing to reveal what had been required. The emperor approved the sentence, and it was executed. For more than two-thirds of a score of years he has endured the terrors of such banishment, remaining true to his vows—and this was his crime. The emperor has lately listened to an appeal for his pardon, and has granted it. He is soon to return to his native city, and we have it upon good authority that the entire populace of the city, regardless of religious persuasions, purposes going without the limits of the city to meet a man so heroic and conscientious as was this priest. Who hath eyes to read, let them so use them; "who hath ears to hear" confessions, let them be as true as this despised but truly noble Catholic priest. *Can we learn any useful lesson from his integrity?*

PAUL.

—o—

(Intermediate Paper.)

WE intend some further notice of this important character in the near future. But we have received so many letters, *pro* and *con*.—the majority, to our surprise, favorable to our position—that a few words are now necessary.

So beautifully sincere are so many who have taken the *contra* side to us, that we feel their wounds intensely. One, in particular, writes us affectionately: "I find no trouble in harmonizing the writings of Paul with the teachings of Jesus, etc." True, undoubtedly. But while tens of thousands assert the same, each interprets the teachings after his or her own manner, and a strange disagreement has ever been the result. Why has it needed numerous colleges and theological academies, and more than a Philadelphia lawyer's ability to interpret what Paul *may have meant*? 'Tis not so with men equally wise to-day. Our dear friend continues: "You make it appear that Paul was very troublesome to the other apostles, violent, etc. But I am at a loss to find wherein, etc." We had particular reference to Paul's terrible displeasure at Peter's

conduct at Antioch, at the weaning of Barnabas and others from the Gentiles. There is no doubt that the epistle to the Galatians was written by Paul, while in a fit of very unchristian passion. And yet, we have in this epistle, besides the most interesting record of the epoch, revealing to us, with much precision, the means used to attract foreign nations; the struggles in which the apostles to the Gentiles had to engage, and the numerous compromises to which the Christian doctrine was successively subjected. To read Paul rightly, needs the entire relinquishment of preposition, and without malice. We apologize for the mistake (second paper) in using the expression "second epistle of James;" we meant chapter.

Our friends and loving foes on this subject are beautifully unanimous upon the essential feature: Regardless of what Paul or others wrote and meant, THE LIFE OF CHRIST IS THE MAIN THING, to which we cannot too quickly nor heartily enough respond, AMEN. ☆

HOME-DRIVEN THOUGHTS.

WAS Jesus a Saviour? By obedience to the principles taught by Christianity, Jesus was saved from sin. If Jesus ever proves a Saviour to any others, it will only be by their obedience to the same life-guiding principles that crucified him unto a sinful world.

It is the glory of Christianity, to show what it can do for *humanity*, not for *divinity*. Jesus was human, like ourselves, not divine, as too commonly believed. Christian principles elevated him above Judaism, to be what he was. What Christianity gloriously did for Jesus, it will, by our obedience, do for us.

An individual, possessing every Christian virtue, *excepting one*, is like a golden chain with a missing link.

Persons are not better, excepting in external appearance, because they are ingenious enough to hide their faults.

Who so loves human souls, will not be deterred therefrom because they have faults; and this love is of very few words.

There is no louder nor more effective preacher than example; let the people see as well as hear. ☆

OUR ACKNOWLEDGMENTS.

We sometimes have pleasant paragraphs come into our sanctum. We are always happy to have people who write us know that we love to appreciate them.

We ACKNOWLEDGE reception from one, who loves THE SHAKER best, as the deacon did the meetings he attended — "always have good meetings when I take an active part in them!" Won't some of those grumbling, indifferent, lukewarm and doubtful Shakers write something interesting for our columns?

We ACKNOWLEDGE having received a certain communication from a lovable correspondent, claiming, "like the colored individual, praying to the Lord, that he didn't trouble him very often, but when he did come, he thought he ought to be noticed." Come on, dear friends, we'll be as nearly like the Lord in patience, under the same circumstances, as we can.

We ACKNOWLEDGE the receipt of an offer from a talented neighbor, to write a serial love story (!) for THE SHAKER! What next? But our correspondent, in hopes to catch us napping, baited her hook with a bit of originality: She proposed, after having the usual rigmarole of moonshine go on, until the usual question was proper, and then instead of its being an offer of marriage, *have hero and heroine join the Shakers!* Such circumstance has actually occurred in real life, but in declining the serial, we recommend the party to one Bonner, of New York, who, biting at so strong a hook, will introduce a *Shaker net* into the *Ledger!*

We ACKNOWLEDGE, from an anonymous correspondent, (are you ashamed of your name?) the following:

"MARILOE."

"Domestic happiness, thou only blis.
"Of paradise, that has survived the fall!"

This was all, and instead of our being surprised at the apparently Miltonian sentiment, we wondered where in all this world our correspondent could get an illustration to prove this assertion true! If the blisters of marriage are all that has survived paradise, we might all despair. We now wonder less, that the individual withheld his name; and are reminded by it of an incident which Beecher tells of: "I received a letter on April first; and on opening it, all I could see was 'April Fool!' I have received many letters in which individuals forgot to write their names; but this was the first time I ever knew any one to sign his name, and forget to write his letter!" We will never think of our correspondent without remembering "April Fool."

We ACKNOWLEDGE, one more: James Sherman, Rochester, N. Y., writes us a long letter: "Don't send that SHAKER to my wife any more, stop it. Since she began reading it she is a spoiled woman, etc." Now, dear enemy Sherman, if your wife has subscribed for THE SHAKER, we cannot stop it without her request. If she is a nice woman (if she likes THE SHAKER, she must be), and you want her for a wife, we advise you, by all means, to keep THE SHAKER away from her — if you can! We really pity a man who does not like THE SHAKER, and has a wife that does. What dreadful times must be there! We advise agreement between men and their wives; and if your wife is determined to read THE SHAKER and love the Shakers, and you cannot persuade her to the contrary, then you had better agree with her! But we have known some such women before; they seemed so determined to have their rights, that if their husbands had kicked Jesus Christ out of the front door, they would have taken him in at the back window! If you cannot manage that case at home, don't ask us to do so, hundreds of miles off. But THE SHAKER must still live — and we opine, if it does, your wife will manage to get it, and we hope for what is best. ☆

FLOWERS, AND THEIR USES.

SARAH ANN NEAL.

I BELIEVE all things were intended to be made useful. I regard flowers as one of the crowning beauties of earth life, and we have abundant spiritual intimations, that they are so considered in the heavens. I consider flowers one of the requisites to make this life happy; and look upon their culture, as one of the most pleasant and elevating recreations which any can pursue. The tendencies of floriculture are such, that the general temperament of individuals is improved thereby, and thus their real character is beneficially and permanently affected. For children, no better enjoyment can be devised than growing flowers, when not engaged in study or other duties. It affords innocent and healthful exercise to the body, while it prompts the mind to engage in pleasant thoughts, which cause the performance of kind actions. Those who have a natural love for flowers are able to appreciate, immeasurably, their true value; and are fortunate to have discovered, that while nearly all call them beautiful, they are truly subjects for use.

While many floral uses lie latent and hid from the casual observer, one needs but to witness their effects in the sick room, to be convinced that they have a beautiful and useful mission. Here, they more frequently operate recuperatively to the invalid, hastening convalescence, than the hourly or daily "dose" of well-intended medicine. And the smiles which I have seen them elicit under such conditions, have been most appreciative in expressing the worth of their mission. Refined and intelligent society consider flowers indispensable, at least, to the *appearance* of happiness; and while appearances count for but little, compared with real happiness, still is not the smiling countenance, generally and truthfully taken as the index to a happy

mind! And when the physiognomy of home is radiant with sunlit cheerfulness and the brightness of flowers, do these not indicate happiness, beauty, and goodness within? Nature sends forth a spontaneous growth of flowers, which are many fold improved by cultivation. Cultivating the beautiful and useful reflections of spirit life, (and are not flowers such?) we are permitted to participate in the joys of Angels, "all along whose pathway, fruits and flowers are growing!" Like even better, God-given graces, flowers have been perverted to very base uses; and while we strive to lift the head and heart, the tongue and pen to a resurrection above their perversions, and higher than their *natural* goodness, may we not purify the love for flowers, until all lustful interpretation is forever banished from the mind. Whoever adulterously looks upon the little flower beauty, which lifts its head with the expression, "God made me for use," is an unsafe possessor of eyes to mingle in any human society. Then may we not love more, and have more of

"The bright, beautiful, love-beaming flowers,
"Which are linked with life's purest and sunniest hours?"

Shakers, N. Y.

THE CHEMICAL FORCES OF PLANTS AND ANIMALS. NO. 1.

DANIEL FRASER.

If we want twenty-five bushels of wheat to the acre, more than the natural yield of the land, apply 41 pounds of nitrogen, 24 pounds of actual potash and 20 pounds soluble phosphoric acid. And, if you want a few more bushels to the acre, increase the proportion of nitrogen, etc.

What does nitrogen represent in the animal economy? It is the muscle-forming element. The phosphoric acid finds lime in the soil for making bones. What does the potash do? There is very little of it in a pound of grain, but much, comparatively, in a pound of straw. It forms with sand a silicate of potash, and coats the stems of the wheat and oat plants with a beautiful straw-colored varnish. If there is a lack of this substance in the land, the plants cannot varnish themselves, nor stand well up to ripen in the sunshine — cannot resist atmospheric influences, and are blasted, making dusty threshing; the grain also is injured. What a wonderful world we live in! Every grain-plant is a little chemist; it sends its roots into its laboratory, the earth. Interesting chemical changes are in action there, and when the bone and muscle-forming materials are duly manipulated, plant life appropriates, elaborates and stores away, as the bee does its honey in the cell, the rich gluten, the necessary compound for bone, the carbonaceous portion to support respiration, and for all other needed purposes.

These plant-chemists build up their bodies and form their seed with unerring exactitude, well calculated to teach us obedience and stimulate us to thankfulness and love, instituted, as they are, to stand between us and the inorganic world, yielding to us with a liberal hand the beautiful, refreshing, acceptable fruits and precious grains. Our bones originally came from the hard rocks, and bone materials are coming from the same quarter every day. The flesh on our bones, and our skins, which fit us so neatly, come from the nitrogen in the air and from its compounds in

the soil. Were it not for these vegetable chemists, we might have to drink a solution of phosphoric acid, eat lime sprinkled with iron rust, and refresh ourselves with a draught of liquid ammonia! Would it not be well for us to lift our hands in admiration, and impress on our hearts to yield cheerful compliance with physiological law in all its righteous requirements? These plants cannot but be true, they have no choice, while we have the dignifying privilege to be co-operators with infinite intelligence, wisdom and love! When we take a contrary course, we blast our bodies and spirits, dwarf our minds and enfeeble our whole beings; we lack strength to take the kingdom of truth, needed in doing violence to the cravings of appetite, and expose ourselves to all the discomforts recorded in the twenty-eighth chapter of Deuteronomy.

Even as plants are chemists, so also, we are endowed with vital chemical power, to transform our food into living fiber, solid yet growing bone, sensitive nerve and thought-sustaining brain.

What interesting fields of duty open here before us. To supply the proper materials and furnish the right conditions, to build up a strong and useful body, that may last a hundred years, and scatter blessings every day, instead of a weakly frame, a diseased burden to others.

See the swallows as they fly; are they not as agile on the wing to-day as their grand-mamas of ten thousand years ago? They have a digestion, so have we; they breathe the blue ethereal, so do we; they live as did their earliest progenitors. Why, then, so much languor, weakness and actual disease in our middle age? Do we supply the proper materials and furnish the true conditions to our vital laboratory, the stomach, or have we departed from the simplicity of our far-off ancestors? Are we content with meal ground till the grains disappear, and no more, or do we grind it to an almost impalpable powder, throw aside the bran, and declare that it (one of the blandest things in creation) is so rough as to scratch our modern throats? Doing so, we separate ourselves from the relationships which infinite intelligence has instituted in the nature of things. If one limb is lame, the whole body is relatively so. If we throw aside the bran, all the flour is injured—weakens our brains and nerves, induces constipation, congestion of the liver, opens the door for quack pills and purges, and invites the frightful spectre, dyspepsia, to come and live, in "the house we live in!" A certain student of nature remarked, "When I look at the starry heavens, and consider the responsibility of man, I am struck with awe!" When I consider a grain of wheat, I am struck with astonishment. The inside of it is for the immediate sustenance of life, the portion next for muscular fiber, the next for nerve and brain food. Inasmuch as we throw aside the bran, we throw aside our brains! I am prepared to presume that many cases of insanity and softening of the brain were due to a want of this brain food.

Shirley, Mass.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you hate him forever.

SPIRIT OF THE FARM NOTES.

—O—
BY THE EDITOR.

The Potato Bug threatens all sections. We hope all farmers will experiment successfully on its extirpation. We caution against the much-talked of remedy—Paris Green. We advise, where it can be conveniently done, the rearing of chickens and turkeys among the crop. But the fowls may not be eaten, until they have been again fed for several days.

Apple Tree Worms have been best dealt with by us, by burning them in their nests, before the dew is off in the morning. Tie with wire on the end of a long pole, rags saturated with any pitchy or tarry substance, and in this way a man will free several acres in a few mornings.

Lice on Cattle have been successfully exterminated with us, by painting with lard oil, about the horns, and along the entire spine of the animals. The application should be made on a warm day, *and in the sunshine*. The lice eat the lard and burst!

Crows and Corn: Few things are more disagreeable than crows, to farmers with nice fields for maize. We have the best of success in putting to flight these brave birds which never show a white feather!

1. Pour over the seed, in a tub or pail, hot water, sufficient to cover it. In a few minutes, pour off the water, and spread coal tar over the top, about a large teaspoonful to the quart. Stir while the corn is warm, and the whole will be handsomely glazed with tar. Add ashes or plaster for better handling, and plant when ready.

2. Feed a few quarts of corn to the crows on the field. Prepare this corn for their especial use. Soak in warm water until slightly swelled; then add about a teaspoonful of strichnine to three quarts, stirring well. Scatter over the field. They won't eat much, and will condemn farmer and field in every crow council.

Paint. Few suggestions are worth more to farmers, than to keep their tools, and general farm apparatus well painted. The oil and paint fill up the pores of the wood, preventing moisture and atmospheric gases, which invariably tend to rot the handles of tools, beams of plows, etc. When next a break occurs, ask yourself, if painting tools does not pay?

Plant Fruit Trees, Evergreens, etc. On this centennial era, let farmers decide to plant many trees. Let their fathers, mothers, sisters, brothers and children give way to a general freedom to plant trees of every variety obtainable. Timber is getting scarce; evergreens were never half numerous enough; and fruit trees will be in greater demand by the increase of population. When an Italian or Spaniard eats nice fruit, he plants the seeds. As the consequence of such practice for many years, the roadsides of their countries are lined with delicious fruits, which are free for every traveler. The practice should be inaugurated, and practiced in America forever. ☆

VALUABLE RECIPES.

—O—

To Mend Chinaware.—Take a very thick solution of gum arabic and stir into it plaster of paris until the mixture is of proper consistency. Apply it with a brush to the fractured edges of the chinaware, and stick them together. In a few days it will be impossible to break the article in the same place. The whiteness of the cement renders it doubly valuable.

Flowers nearly always begin to fade and droop, after being kept for twenty hours in water; a few may be revived by substituting fresh, but all may be restored by the use of hot water. For this purpose place the flowers in scalding water, deep enough to cover about one-third of the length of the stems. By the time this is cold the flowers will have become erect and fresh. Then cut off the shrunken ends of the stems and put them into cold water.

To Improve Court Plaster.—Court plaster often becomes almost useless by age, dampness, etc. It can be made almost as good as new by coating it with the white of an egg.

To Remove Old Putty.—Make a paste of strong soft-soap and saleratus, and cover the old putty. In a few hours it will easily yield to removal.

To Remove Rust from Table Wares.—Cover with sweet oil. After two or three days, a lump of fresh lime will entirely rub out the stain.

To Stop Mouse Holes.—Take nine parts of wood ashes and one part wheat flour; make paste with warm water. When dry you will have an impenetrable mortar.

To Banish House Vermin.—Croton, bed and cockroach bugs, we are assured, can be thoroughly removed by dissolving two pounds of alum in hot or boiling water, and applying to their habitations with a brush. For small families let the quantity of alum be smaller, but as strong as possible.

To Prevent Hens Eating their Feathers.—A writer in the *Country Gentleman* says, that a sure antidote for this pernicious hen habit is salt! Take a teaspoonful of salt, dissolve in hot water, and mix with eight quarts feed, made of four parts bran, to one of corn meal, by measure.

Burns.—An application of varnish is first best thing to do for a burn.

EVER BLOOMING LILY.—Mrs. Rollins Smith, of Swanton, Vt., writes to the *Burlington Free Press* recently of my possessing a continually blooming calla, I have received several letters from different parts of the State asking me for the treatment which produces such favorable results. I use a four-gallon jar, and give an eastern exposure. In the summer I keep it wet enough so the water may stand on the top, and at all times very wet. Once a year I take out the plant, shake the earth from the roots, and fill the jar with earth taken from under old sod. As soon as a blossom commences to wither I cut it down, never allowing a flower to die on the plant. The result is, in sixteen months I have had eighteen blossoms on one plant, and at the present time it has two very large full blossoms."

VALUABLE MONUMENTS.

—O—

It is a little more than six years since Mr. Peabody died, and already ten of the commodious and substantial dwelling-houses he bequeathed to the working-men of London have risen in the metropolis, all, save one, being completed and occupied. The first, built in Spitalfields and completed during the life-time of Mr. Peabody, has since been followed by the erection of nine others in various parts of the city. Another is now in course of building, and promises to be the largest of all, for it stands on five acres of ground, and affords a site for thirty-six blocks. In the aggregate the population of Peabody's buildings is not less than ten thousand persons. What the population will be in the course of twenty years might be calculated by an easy sum.

The amount left by Mr. Peabody, with the object of providing "improved dwellings for the poor of London," was \$2,500,000. This is a capital sum laid out in an investment returning a certain moderate but safe interest, as it accumulates, becomes available for the building of dwellings; and these will themselves, in the magical manner peculiar to compound interest, add further sums to the capital. Each of the ten houses is a substantial building of twelve blocks, and, taking the average of four in each family, will supply house room for about one thousand persons. In each block there are twenty-two tenements, a few consisting of one room, some of two, and many of three, but each absolutely self-contained, and all as private as need be.

Each of the tenements is well provided with all manner of conveniences. There are a few simple rules enforced in the buildings, but they are designed simply in the interests of order and cleanliness, and for the general good of the little community.

Peabody's buildings never have any empty rooms. At the present moment the one on Southwark street has upon its books three hundred applicants over and above the available accommodation. The tenants are strictly of the laboring classes, it being an unprinted rule of the place that no man earning more than twenty-five, or at most thirty, shillings a week is eligible for admission. Nothing else is required of an incoming tenant further than a voucher of his respectability, generally sought at the hands of his employer.

The Hindus extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from the wood-cutter."

THE SHAKER.

THE SAVIOUR NEAR.

ROSETTA CUMINGS.

ENFIELD, N. H.

I feel my Saviour's presence nigh, His spirit seems to say
 "And will ye now for - sake me. Oh
 will ye turn a - way? Oh will ye turn a - way."
 In quick response my heart re - ples—Lord
 whither shall I turn? Thou givest to me eternal life. Thy saving power I've known, Oh thy sav - ing power I've known.

REVIEWER.

—
EPITOME OF SPIRITUALISM, ETC.: Herein we have an octavo pamphlet of about 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice and sound philosophy, concerning this age of spiritualistic phenomena. Some of the anecdotes we are perfectly surprised at, if they can be true. The method and philosophy of dealing with mediums, re-incarnation, materializations, etc., we are happy to endorse. Though the author's name is withheld, we suppose it to be Rev. W. F. Evans. Colby & Rich, Publishers, Boston, Mass.

AM. PHREN. JOURNAL: Among our exchanges, we single this as superlative among the monthlies. Since the death of the lamented Wells, it seems to have lost none of its enterprise; but to add to its former celebrity, a determined spirit to be "Excellor" in reality. The May number is the best ever issued. The spirit of S. R. W. must look down with genuine pride and satisfaction upon the conductors of the A. P. J. and *Science of Health*. We salute them.

THE LAWS OF LIFE: Published at Dansville, N. Y., has no superior in its line. It has taken its stand on a very firm basis; and while its arguments are sound, their practical results of cure to the curable evidenced at "Our Home on the Hillside," are fruits which are undeniable by any. Poisonous drugs are abominated. "Ceasing to live evil and learning to live well," seems to be the medicine prescribed by *The Laws*, and the practice of those who publish it, with the patients who come under their influences. We know whereof we speak, when we say the "The Laws of Life" is a most valuable paper, and "Our Home" a very pleasant place to live, either sick or well.

We have had sent us a sample of *Noyes' Hand Weeder*, a triangular tool with handle. We have seen the claw weeder, but this is worth a dozen claws at about the same price. We advise our people to send 25 cents and get a sample—there will be no regrets. Albert Noyes, Bangor, Me.

A CHARACTERISTIC LETTER.

—
BELOVED EDITOR: I am too late with the article I did not write for June; but do not think it any want of interest in you. I am very busy; besides, as the tamed and trained buffalo has a tendency to relapse to its original condition, why should it not be so with me? I was brought up on a farm, hate books. Agriculture is natural with me, learning is acquired; I soon relapse into my native ignorance. It is a task to tax my mentality, to study philosophy and the laws of rhetoric. I love to be in the garden, on the farm, in the apple trees. "Music hath charms to soothe a savage;" it may split a rock, rend a cabbage; these will stay split or rent, but the savage wont stay soothed. I love the music of spring. What is the republic of letters, to the republic of nature! I talk with the trees; I hear what the grass says; the water is eloquent, and the whole earth meditative. The jumble of ideas, the gabble of words, that so perplex the literary, are unknown to the simple and unlearned. Blessed be nothing, and "ignorance is bliss!" True, when deep sleep falleth upon other people—when sable night has wrapped them in her mantle—I do have some thoughts that ask to be recorded; and if I do not pen them down then, they are gone, and now you know what becomes of your (my) articles. Then I have a shrewd idea that the less said, the less trials. I live so much in the future, that the present is justly offended with me. I will, however, catch some good ideas, imprison them in a cage of homely words, and you may use them as you think is for the good of souls. Who knows but the discipline of my rough speech, may be for the health or some unprogressive member of the household of faith! Love to you ever.

Mt. Lebanon, May 10.

F. W. EVANS.

TRULY YOURS.

—
 We feel ourselves the servant of the best interests of the Societies. This service is not without some labor, expense, and much personal anxiety. While we are doing our better and best for the CAUSE, should not IT, through those who represent it, kindly remember and care for us?

VALUE OF DEVELOPMENT.

—
 JOHN STUART MILL.

A government or community cannot have too much of that kind of activity which does not impede, but aids and stimulates, individual exertion and development.

The mischief begins when, instead of calling forth the activities and powers, and enlisting the interest of individuals and bodies, it substitutes its own activity for theirs; when, instead of informing, advising, and upon occasion, admonishing, it makes them work in fetters, or bids them stand still and does their work instead of them.

The worth of any organized body, in a long run, is the worth of the individuals composing it; and a state that infringes, abridges, or postpones the interests of *their* mental expansion and elevation, by a little more of administrative skill, or that semblance of it which practice gives in the details of business; a state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes, will find that with small men no great thing can really be accomplished; and that the perfection of machinery to which it has sacrificed every thing, will in the end avail it nothing, for want of that vital power which, in order that the machine might work more smoothly, it has preferred to banish.

—
 We were very sorry to learn of the demise of Dr. W. W. Hall, of *Hall's Journal of Health*. Aged only 82. He was a most voluminous and sensible writer. Died in a fit in the streets of New York, May 10th.

TO THE BETTER LAND.

—
 At Mt. Lebanon, N. Y., Dr. JOSEPH ADAMS, aged 81 years.

At Mt. Lebanon, N. Y., April 15, 1876, RANSOM SMITH, aged 81 years.

At Shirley Village, Mass., April 15, 1876, PAMELLIA LUCY BODGE, worthy to be sainted; a Shaker resident for nearly seventy years, and most dearly loved, aged nearly 75 years.